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THE SOUL-WINNER AND SOUL-WINNING

REV. JOSEPH W. KEMP

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THE SOUL-WINNER & SOUL-WINNING

By

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"OUTLINE STUDIES IN THE BOOK OF REVELATION"
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I

THE FACT OF SOUL-WINNING

"*We need wisdom beyond our own to win the souls of men, and the power also that is of God. . . . We cannot all be evangelists, but we may all be soul-winners. Try it! There is no work so effective, no work so romantic, no work so enduring, no work so glorious. For myself I covet above all gifts the power of wisdom to win souls for my Lord.*"—S. CHADWICK.

I

AS a preliminary to our study the following Scriptures should be carefully and prayerfully read over :—Prov. xi. 30 ; Dan. xii. 3 ; James v. 19, 20 ; 1 Cor. ix. 22 ; Rom. x. 1 ; Matt. iv. 19 ; Acts xvi. 27–34 ; 2 Tim. ii. 15 ; iv. 5–8.

The reader is urged to earnest prayer that he may be led to experience the joy of soul-winning, if that has not been his already. After all, soul-winning can only be learned in the doing of it ; but greater efficiency may be attained in what Thomas Boston used to call " the art of man-fishing," by having regard to the following suggestions.

Soul-winning ought to be the main business of the Christian. The late Dr. Nettleton, a famous American evangelist, one time put to himself the question, " What shall I wish I had done thousands of years hence ? " His answer to that question resulted in his devoting himself throughout life to the work of seeking to win souls.

Let the reader put the question to himself in a slightly modified form, " How can I best lay out my life for God and my own generation ? " Such personal inquiry might issue in

a solemn dedication of one's powers to this work as the leading aim in life.

Soul-winning should be the vocation of the child of God and the persistent aim and purpose of all his endeavours, for three reasons :—

1. BY IT HE DOES MOST FOR HIMSELF.—His own spiritual life is enriched beyond all thought, and into it is brought a joy unspeakable. "Even if I were utterly selfish," said Spurgeon, "and had no care for anything but my own happiness, I would choose, if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced so much over her first-born child; no warrior was so exultant over a hard-won victory." Our joy will be, as we look back from the Eternal City, that our feet were made glorious by carrying the Gospel of Peace.

2. BY IT HE DOES MOST FOR THE WORLD.—The social reformers, legislators, and philanthropists may do much to better the condition of the world, but for permanent work the soul-winner stands first. He enters a region wherein the mere reformer is completely baffled. The best illustrations of this aspect of the work may be found by reading :—

Down in Water Street, by S. H. Hadley.

S. H. Hadley, by J. Wilbur Chapman.

Twice-born Men, or *Broken Earthenware*, by Harold Begbie.

What Christ is doing for Drunkards, by W. Shorey.

Let no one say the Gospel has failed while such testimonies are on record. When I am inclined to brood over imaginary failure, I strengthen my heart and hand by a reading of these and similar books, and then go on afresh.

3. BY IT HE DOES MOST FOR THE CHURCH.—Not by donating money or contributing to theological literature, but by winning souls, do we enrich the Church. Dr. Evans points out in his book on *Personal Soul-winning* that if every church-member would win just one soul to Christ in a year, the Kingdom of Christ would be increased by 1,600,000 members. There is no other way by which the Church can be so enriched.

Now, for these reasons, and many others as cogent, let us ask ourselves: "What ought I to live for? What am I living for?"

II

THE IMPORTANCE OF SOUL-WINNING

"*The consecration of the man who makes no effort for the salvation of the lost is spurious, and his joy and peace, if he have any at all, cannot be other than ephemeral. Within the heart of the truly consecrated believer there springs up a strong passion for the salvation of souls. . . . How Christ-like a desire this is! It is the result of sympathy with the Lord Jesus in His work, an effect of fellowship with Him who came to seek and to save the lost. But Christ-like, noble, holy though the desire is, it is not one which fulfils itself. The wish to win souls will not make us soul-winners. No amount of earnestness, no amount of experience, no amount of perseverance is a guarantee of success in this work. For the work of soul-winning we need the gift of the Holy Ghost.*"—
GEORGE H. C. M'GREGOR.

II

WE may judge of the importance of this work by remembering :—

1. THE PLACE WHICH SOUL-SAVING HAS IN THE MIND OF GOD.—The whole machinery of redemption was set in motion in order to accomplish it.

(*a*) *His Name indicates it.*—Seven times in the Old Testament it is said that God is the *Saviour* of His people (Ps. cvi. 21 ; Isa. xliii. 3 ; xlv. 15, 21 ; xlix. 26 ; lx. 16 ; lxiii. 8). The same name is applied to God in the New Testament (Luke i. 47 ; 1 Tim. i. 1 ; iv. 10 ; Tit. i. 3 ; ii. 10 ; Jude 25).

(*b*) *He expressly desires it* (Ezek. xxxiii. 11).—The whole of this chapter should be read and carefully and prayerfully pondered over. See also Ezek. xviii. 23, 32 ; Hos. xi. 8 ; 1 Tim. ii. 4 ; 2 Pet. iii. 9.

(*c*) *He sent Christ to accomplish it* (1 John iv. 14 ; Gal. iv. 4 ; Acts iii. 26 ; John iii. 16).

2. THE PLACE IT HAS IN THE MIND, LIFE, AND WORK OF CHRIST.

(*a*) *His Name Jesus indicates it* (Matt. i. 21).—Further, the name *Saviour* is given to our Lord throughout the New Testament (Luke ii. 11 ; John iv. 42 ; Acts v. 31 ; xiii. 23 ; Phil.

iii. 20; 2 Tim. i. 10; Tit. i. 4; ii. 13; iii. 6; 2 Pet. i. 11; ii. 20; iii. 2, 18; 1 John iv. 14).

(*b*) *His earthly ministry emphasises it.*—Luke xix. 10 indicates His mission was to "save the lost." Compare also John iii. 17; v. 34; x. 9; xii. 47. In performing His miracles "our Lord's chief gift," as Dr. Maclaren puts it, is the "forgiveness of sins" (Matt. ix. 2; Luke v. 20; vii. 47).

(*c*) *It is the general tone and tendency of all His words.*—Dr. A. T. Pierson says: "The conception of the believer as a herald, a witness, a winner of souls runs like a golden thread through His discourses, and even His parables and miracles. He does, indeed, say to a representative disciple, 'Go thou and preach the Kingdom of God'; He does enjoin, 'Go out quickly into the streets and lanes, highways and hedges, and compel them to come in'; but the command is one which is incarnated in His whole life, and is suggested or implied in the very idea of discipleship: 'Follow Me, and I will make you fishers of men.'"

(*d*) *His death upon the Cross accomplishes it* (John xii. 32; Luke xxiii. 32–43; Tit. ii. 14).

(*e*) *His Great Commission commands it.*—It is the work He entrusts to His disciples (Matt. xxviii. 19). For "teach all nations" the marginal reading substitutes "make disciples"

or "Christians of all nations." See also Mark xvi. 15, 16.

3. THE PLACE IT HAS IN THE APOSTOLIC MIND.—The early Church proved itself a soul-saving organisation. Turn to the following passages:—Acts ii. 41; iv. 4; v. 14; vi. 7; xii. 24; xix. 18, 20. It was so with Saul of Tarsus, the story of whose conversion is thrice repeated in the Acts. See chaps. ix. 1–20; xxii. 1–16; xxvi. 9–23. As soon as he himself was brought to the truth he set about winning others, and the passion for their souls never left him. See Rom. ix. 1–3, which, as Dr. Campbell Morgan says, "is the daring of a great soul who longs for others." Compare Rom. x. 1.

4. THE PLACE IT HAS OCCUPIED IN THE CHURCH IN ALL AGES.—Except when she has been weakened and demoralised by false teaching, this has ever been her mission, and even in dark days, "as though God would rebuke the Church, He has raised up great and noble souls" to carry out His purposes in the salvation of men.

5. THE PLACE IT HAS HAD IN THE LIVES OF THE BRIGHTEST SPIRITS IN THE CHURCH.

"To neglect souls is treachery to our trust and treason to our Lord. No wonder Evangelical soundness is lost when the Church shuts her ears to the cry of perishing millions and to the trumpet call of her Divine Captain."

"Practical indifference as to the peril of lost souls is eating like dry-rot at the very foundation of evangelistic effort."

"To save others is so grand a work and so magnificent a result that for its sake one might well consent not to save himself."—*A. T. Pierson.*

The sainted Baxter's one regret at the close of his life was couched in these words: "I remember no one sin that my conscience doth so much accuse and judge me for as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion."

When Dr. Lyman Beecher was on his dying bed, a ministerial brother said to him: "Dr. Beecher, you know a great deal; tell us what is the greatest of all things." He replied, "It is not theology; it is not controversy; it is to save souls."

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ."—*Brainerd.*

"Of all the sacrifices there is none in the sight of the Almighty God equal to zeal for souls."—*Gregory.*

The late Professor Smeaton, of Edinburgh, used to say to his students: "Gentlemen, reckon your ministry a failure unless souls are converted to Christ."

With such testimony as to the importance and urgency of this truly Divine work, shall we not be encouraged to give ourselves over to Him that He might through us by all means " save some " ?

III

THE WINNING OF THE SOUL

"*What a noble thing it is to be fishers of men! How great an honour shouldst thou esteem it to be a catcher of souls! 'We are workers together with God,' says the Apostle. If God has ever so honoured thee, oh that thou knewest it, that thou mayest bless His Holy Name!*"—THOMAS BOSTON.

III

IF the Scripture references previously given were not read, this should be done immediately, and at least *three* of them committed to memory—viz., Prov. xi. 30, Dan. xii. 3, and Jas. v. 19–20. The last-mentioned is a remarkable passage, and though familiar, it may be doubted if we have begun to grasp its meaning.

The classic passage bearing on this work is Prov. xi. 30, where we read, "He that winneth souls is wise." The metaphor is a very striking one, and it may be used in a variety of ways. The word "win" may have reference to the *snaring* of birds, the *catching* of fish, the *taking* of a city, the *captivating* of human affections, to *making* a fortune, *winning* a race, and was commonly used among the ancients to signify winning in a wrestling match. It is used also in a bad sense, as when the gambler *wins his stakes* in games of chance. If we examine three of these, we may be led to a good understanding of the "noblest art of all."

1. The word "win" is used of TAKING A CITY.—It is a military phrase. In warfare warriors "win" towns, cities, and provinces. This is not an easy work. It requires wisdom,

skill, patience, and endurance, while at the same time it involves the soldier in peril and danger. The wise commander knows when to move and when to call a halt, where entrenchments should be cast up and batteries fixed.

So he who would capture "Mansoul" must know how to advance by little and little—to sap that prejudice, to undermine that old enmity, to blow into the air that lust, and at the last to storm the citadel. It takes no fool to do this, and God's grace alone can make us wise for the work.

2. The word "win" is used in reference to CATCHING FISH.—Here the marginal reading comes to our aid. There we have the word win translated "taketh," which word refers to fishing. In Matt. iv. 19 we find that this is the very thing Jesus said He would make His followers, "fishers of men." Now, what underlies the figure?

(*a*) Fishing is *an arduous undertaking*.—It is not at all a fireside occupation. Out the fisherman must go in all weathers, calm or rough. If we are only going to attempt to win souls when things are propitious, we shall not be worth much in our Lord's work.

(*b*) It is *a dangerous calling*.—Risks have to be taken. The dangers of the sea faced. Storms and boisterous seas have to be encountered. A fisherman never became such

with any expectation of a life of ease. So the true fisher for souls will not mind exposing himself to some little risks in order to attain the end he has in view.

(*c*) It *requires patience and perseverance.*—Up at daybreak, and oftentimes out all night, perseveringly and without weariness the fisherman pursues his calling. Let the soul-winner note this. Too many take up this work and do not give to it the patient and persevering care it requires. Passages in the Word of God associated with another figure may well be pondered here : Eccles. xi. 4, 6 ; Isa. xxxii. 20 ; Gal. vi. 9.

(*d*) It is *largely a matter of faith.*—The net is let down into the sea. The fish are out of sight, and frequently the net is drawn to the shore enclosing nothing more than a mere handful. What a work of faith "man-fishing" is ! Who can tell when the soul will be caught ?

(*e*) It is *attended by success.*—He would be a poor fisherman who would say, " I am a fisherman, but I have never caught any fish." One would think he had better try his hand at something else. When Jesus says He will make us " fishers of men " He means that we shall really be the means of saving some, " for he that never did catch any fish is not a fisherman."

The reader is referred to the following books for further suggestions :—

A Soliloquy on the Art of Man-Fishing, by Thomas Boston, M.A. Dr. Jowett styles this work, "that quaint and spiritually profound and suggestive book."

Taking Men Alive, by Rev. C. Gallaudet Trumbull.

Fishers of Men, by Bishop J. E. Watts-Ditchfield, M.A.

In *The Soul-Winner,* by C. H. Spurgeon, there is a chapter on "Fishing for Men," which is full of suggestiveness.

Chapter iv. in Dr. Jowett's *The Passion for Souls* is brimful of good things.

3. The word "win" is further used for CAPTIVATING HUMAN AFFECTIONS.—A bridegroom is said to "win" his bride, and before the valued heart is won there have been many wooing acts and pleading words. There are sweet and mysterious ways by which love wins its object. Perhaps this illustration is nearer the mark than the others, for thus may souls be "espoused unto Christ." The story of Abraham's servant urging Rebekah might fittingly be read here. See Gen. xxiv.

These illustrations are helpful in explaining the work of the soul-winner. They imply assault and conquest, conviction and persuasion, and at the same time indicate that no rigid method can be followed. What wins one repels another, for no two souls are exactly alike.

In this connection let us note the difference between "winning" souls and "saving" them. It is not in the power of man to *save* souls, but it *is* in the power of man to *win* them.

Rev. Samuel Chadwick has said: "Soul-winning is acknowledged to be as exacting as it is glorious. It is a work that makes demands upon brain and heart and soul. No work requires such tactful wisdom, diligent labour, and earnest prayer." It is a *noble* work — the soul-winner need envy no one. It is a *lasting* work—when the trump of the archangel shall sound the effect of that work will remain. It is a *soul-profiting* work—it is the secret of all spiritual success, happiness, and freshness.

IV

THE SOUL-WINNER HIMSELF

"*We must live Christ if we would successfully speak of Christ. We cannot win souls from death unless we possess the Christ life power, and we cannot be enriched with that power unless we maintain faith in Him and fellowship with Him. If we go forth in this great work, weeping in tears of sympathy for souls, and strong in the faith and love of Christ, we shall not labour in vain or spend our strength for nought.*"—JOHN WALCOT.

IV

HEAR again the wise man's definition of a wise man, "He that winneth souls is wise" (Prov. xi. 30). "Great soul-winners," says Spurgeon, "never have been fools. A man whom God qualifies to win souls could probably do anything else which Providence might allot him." Many rules have been laid down for soul-winners, but, apart from the Divine wisdom, they are but so many dead letters.

My old tutor used to say: "While he is wise who makes the winning of souls his aim, he is wiser still who relinquishes his own wisdom and seeks wisdom from God for the achieving of that aim." See 1 Cor. i. 18–31.

This wisdom may be had for the asking (Jas. i. 5). To labour, therefore, without it is foolishness indeed. He is wise who seeks the salvation of his own soul, and it is a sign of wisdom in one already saved to be found seeking to win the souls of others. He is indeed wise who seeks to be a soul-winner from the beginning to the end of his days.

We note three things in connection with the soul-winner:—

1. HIS PERSONALITY.—It goes without saying

that the soul-winner must himself have been won, and that he is living in vital union with his Lord, but beyond that it is of the first consequence that—

(*a*) *He should be a man of deep spiritual life.*—This is totally different from all other kinds of life. Nine-tenths of men only possess natural, mental, and moral life; life which concerns itself with its surroundings, thought, right and wrong. Spiritual life differs from this in that it is the life of God, and the truly spiritual man "lives and moves and has his being in God."

(*b*) *There must be heavenly character.*—Spiritual life will, if unhindered, develop into heavenly character. It is not what we *say*, but what we *are* which will tell upon others. Our Lord selects holy instruments to do His work, for it is inconceivable that God will "go to work with instruments which would compromise His own character." See Isa. lii. 11.

Gregory said of Basil, "His preaching was like thunder because his life was the lightning to it." The influence of heavenly character is as powerful as ever, and the need for it as clamant. For teaching on this important matter study Paul's Epistles, and then read, *A Holy Life*, by Rev. G. H. C. Macgregor; and *The Spirit-filled Life*, by the Rev. John M'Neill, of Australia.

(*c*) *He must be a man of prayer* (Isa. lxii. 6, R.V.).—"Successful soul-winning," says Mr.

Thomas Hogben, the beloved founder of the "One by One Band," "must have two component parts—(1) Going to God for sinners; (2) Going to sinners for God."

It is thus that we are workers together with God. The plan, the place, the purpose, the person, the time, the method, must all be His, and to know them we must wait upon Him. Prayerless methods account for most of the failures in Christian work. Prayer, like all powers, has its laws, which, when obeyed, achieve its purpose.

There must be—

(1) Definiteness of aim (Jas. v. 17, 18).

(2) Spirit-taught desire (Mark xi. 24; Rom. viii. 26–27).

(3) Inward purity (Ps. lxvi. 18; 1 John iii. 19–22).

(4) Unwavering faith (Jas. i. 6, 7).

(5) Appeal in the Name (John xiv. 13, 14; xv. 16; xvi. 23, 24, 26).

See further on this outline *God's Plan in Soul-winning*, by Mr. Hogben, chapter vii., on "Prevailing Prayer."

The Soul-winner's Secret, chapter iii., by Lieut.-Col. Brengle, of the Salvation Army. This is one of the sixpenny books in the "Red-hot Library." Get it, and it will do you good.

2. HIS PREPARATION.—No one need expect to become proficient in soul-winning who does

not take time to prepare for the work by a study of the will and ways of God, of men, and of methods. Look into such passages as 1 Tim. iv. 13–16 ; 2 Tim. ii. 15.

(*a*) *We must company with Jesus.*—It has been publicly stated of the late Rev. John Jolly, of Edinburgh, that he was the means of the conversion of a relative on the very day of his own conversion. This is a very singular case, and would seem to indicate that no hard-and-fast rules can be laid down ; but ordinarily the soul-winner requires preparation, and this is implied in our Lord's Word in Mark i. 17 : " Come ye after Me, and I will make you to become fishers of men." Time spent with Him is not lost (Acts iv. 13).

(*b*) *Study the Word.*—To devote our strength to the study of His Word will not only form a magnificent discipline of the mind, but will lead us into the secret of how to get to the soul through its various avenues of approach. It is intolerable in a soul-winner for him not to know his Book. The soul-winner ought to have his memory stored with the great texts of the Bible. If any difficulty is found in the task of committing the Word of God to memory, invaluable help will be found in *How to Learn the Bible,* by Dr. William Evans. It is published by the Berean Band.

3. His power.—Primarily this has reference

to the anointing of the Holy Spirit (Luke xxiv. 49; Acts i. 8). Let the Christian worker seek this enduement. No real headway can be made without it. For spiritual work we need, above all else, the Spirit of God. We should abhor all attempts to do the work of God in the energy of the flesh. He is, moreover, given as the Spirit of Wisdom (Isa. xi. 2; John xiv. 26; xvi. 13; 1 Cor. xii. 8), and will thus enable us to adapt ourselves to the circumstances as they arise.

Books Recommended.

The Soul-winner, by C. H. Spurgeon.

Personal Soul-winning, by Rev. W. Evans, D.D.

The Passion for Men, by Dr. Hallenbeck.

Set Free to Serve, by Constance Ruspini.

God's Plan for Soul-winning, and *My Witnesses*, by Thomas Hogben.

V

THE SOUL-WINNER'S QUALIFICATIONS

"*I determined that as I loved Christ and as Christ loved souls, I would press Christ on the individual soul so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should be prominent between us, so that I might learn his need, and, if possible, meet it.*"—H. CLAY TRUMBULL.

V

ALREADY we have noticed that soul-winning is no easy child's play, but a work demanding energy, thought, wisdom, skill, and the concentration of all our powers. There is a "soul-winning work" going on in the Kingdom of Evil which is demoralising and destructive. It is to be seen in those who employ their gifts to allure from everything good to everything bad. This deadly work is always active around us, and shows us the character of man in its basest form.

Our work is the winning of the soul to Christ, and everything that falls short of this, while good in itself, is insufficient. The soul is not won until the will, affections, understanding, and conscience are brought into subjection to Christ. Well may we ask, "Who is sufficient for these things?"

If left to our own resources, we must assuredly fail; our comfort is that all needed fitness for the task can be had by placing ourselves in the hands of the great Master Soul-winner. I quote from a very dear friend, who a few years ago went to his rest and reward after a life devoted to soul-winning. "To attempt and

to accomplish this work are some of the highest exercises in which the true Christian can engage, and those by which he may obtain the noblest prize Christ can receive as the reward of His agony and death.

"This work is a great ideal, one that benefits the soul which cherishes it. It is an exalted privilege, one towards the enjoyment of which our purest desires impel us. May we not also say it is a Divine art, for it must be pursued with plan and purpose, and to it must be devoted the accumulating fruits of experience; only by such means can we make progress and become efficient in this work.

"There are Divine laws relating to the prize to be gained, and to the means of gaining it, which require to be known and obeyed; and that these laws are known and obeyed by the soul-winner seems to be implied in the words of Scripture, 'He that winneth souls is wise.'" Such are the words of a mature saint.

1. HE MUST POSSESS A DEEP LOVE FOR THE SOULS OF MEN (Phil. i. 8; Rom. x. 1).—A picture of the late General Booth affixed to the side of a Salvation Army building had beneath it the words, "General Booth is a lover of souls; are you?" How do we answer that challenge? If we have not this love, our labours will be mechanical and powerless.

Even faith, which can remove mountains, is as nothing without it.

To be unloving will cause the Lord to withhold His help, while at the same time it arouses enmity and opposition on the part of those whom the worker seeks to win. Spurgeon used to say to Christian workers, "You ought to have a great big heart, like the harbour at Portsmouth or Plymouth, for men succeed in winning souls for Christ just in proportion as they are men with big hearts." Such love will make this work take priority over all else.

When Sydney Watson was led to the Lord by John Martin, sailmaker, of H.M.S. *Zealous*, John had not been on the ship ten minutes, yet, in his own simple, expressive fashion, he said, "I have got to see the fust leftenant, get my orders from my bosun, change my clothes, pick up my mess, take over my stores, etc. etc., but your soul's salvation, Sydney Watson, is of more consequence than all else." That is the principle of a true soul-winner. Here a reading of 1 Cor. xiii. will prove an excellent tonic.

2. AN OVERWHELMING PASSION FOR THE SOUL'S SALVATION.—For illustrations of this passion see—*Our Lord*, "And when He was come near, He beheld the city, and wept over it" (Luke xix. 41).

Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1).

Paul, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. ix. 1–3).

The same fervour, zeal and burning desire were displayed by Knox, who prayed in his garden at night-fall, "O God, give me Scotland or I die"; and in his son-in-law, John Welch of Ayr, who would rise out of bed in the night-time and, wrapping his plaid around him, would spend hours in an agony of prayer; notwithstanding the wintry nights, the perspiration stood on him like beads. When urged by his wife to return to bed, he would say, "O, woman, how can I when there are souls to save?"

It is said that Whitefield scarcely ever preached without weeping, so heavily did souls press upon his heart. Brainerd, M'Cheyne, Henry Martyn, the Bonars, Moody, and Spurgeon are in the same class. All our Bible study, praying, and Christian fellowship should issue in a passionate desire to gain souls for Christ.

It is the practical test to which we subject all our spiritual experiences.

"Oh for a passionate passion for souls!
Oh for a pity that yearns!
Oh for a love that loves unto death!
Oh for a fire that burns!
Oh for a prayer power that prevails,
That pours itself out for the lost,
Victorious prayer in the Conqueror's name.
Oh for a Pentecost!"

How true it is that we too often fail because we do not feel! Shall we ever do much for men unless our heart bleed for them?

Tholuck, the great theologian, says, "From the age of seventeen, I have always asked myself, 'What is the chief end of man's life?' I could never persuade myself that the acquisition of knowledge was this end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time I have had but one passion, and this is Christ, and Christ alone. Every one out of Christ I look upon as a fortress that I must storm and win.

"I was in my eighteenth year when the Lord gave me my first convert. He was an artillery officer, a Jew, a wild creature without rest; but soon he became such a true follower of Christ that he put me to shame. And when I look back upon the thousands of youths whose hearts have opened under my influence

I can only say, 'The Lord hath done it.' In working to save souls my life has been one of joy rather than toil."

3. A GENUINE SENSE OF THE REALITY OF CONVERSION.—This includes :—

(*a*) *A deep and heart-felt conviction of the soul's worth* (Matt. xvi. 26).—The outcome of Sir William Hamilton's philosophy was, "There is nothing great on earth but man, and nothing great in man but his soul," and the man with an enlightened eye can see in the soul something of intrinsic value. Man's estimate of the soul is so trivial, and yet its worth far exceeds the world's wealth.

(*b*) *A recognition that there is something to be saved from.*—The man to win souls will have a true appreciation of the sin out of which souls are to be saved. Sin will appear exceedingly sinful, and will no longer be regarded as a mere lapse or an infirmity; consequently the winner of souls will have a thorough sense of the danger to which the soul is exposed.

Souls are lost, and if unsaved will perish. The future for such is too awful to contemplate. On this subject we are shut up to the grave and solemn teaching of our Lord. He has described the future condition of the lost in language most unmistakable. See Matt. xiii. 41–43, 49, 50, 51; xxv. 30–46.

The words indicate a separation which is

thorough, impartial, and final, and the figures used denote the deepest depths of infamy and the utmost degree of suffering. It was just this conviction that led George Whitefield, that mighty pleader with souls, with uplifted hands and tears streaming down his face, to cry to his hearers, " Oh the wrath to come, the wrath to come ! "

Here, surely, are weighty arguments for soul-winning efforts.

4. THE SOUL-WINNER REQUIRES TACT IN HIS WORK.—The Standard Dictionary gives as the meaning of the word " tact," " A quick or intuitive appreciation of what is fit, proper, or right ; fine or ready mental discernment shown in saying or doing the proper thing, or especially in avoiding what would offend or disturb ; skill or faculty in dealing with men or emergencies." Now, it is just this faculty of discernment which the soul-winner needs.

It finds illustration in the biography of Sir George Williams, the founder of the Y.M.C.A. When a young man, he was much used of God in the London warehouse where he was employed. A scoffer named Roger was in the habit of pouncing on converts with the threat that he would soon " take that nonsense out of them."

Most of an evening was spent by the young men in prayer and conference as to what should

be done to win the opposer to Christ. Finally, George Williams asked, "Can anyone tell me of anything he is specially fond of?" One said, "He has a passion for oysters." "Then let's give him an oyster supper," said Williams. Roger was "casually informed" that the Christian young men were having an oyster supper, and they would be pleased if he would join them.

It was decided that there was to be no "button-holing" that night. In a spirit of bravado, he accepted the invitation, and discovered that the Christians were not so black as they were painted. In return for their hospitality he attended a prayer-meeting and was "soundly converted" to God.

The method of approach disarmed prejudice, and gave an opening for the delivery of the message. It is in reality a study in the law of adaptation; not to study the fitness of times, occasions, places, ways and means, and a man's make-up is almost sure to lead to failure.

The Apostle Paul well understood the power of tact, and, therefore, adapted himself to the needs of those he would win to Christ (1 Cor. ix. 20). Souls are to be won by *suitable* instruments. How delicately some people go to work when the thing needed is not daintiness, but dynamite, and, on the other hand, some

are violent when it is not force, but gentleness, that is needed. Let us take four illustrations from the New Testament.

(*a*) The first is the case of *Saul of Tarsus*. He is determined, resolute, and self-righteous. The appeal is made to his *will*. Hence, when he is awakened, he says, "Lord, what *wilt* Thou have me to do?" (Acts ix. 6).

(*b*) The case of *the Ethiopian eunuch* is different, for Philip approaches the soul through the *understanding* (Acts viii. 30).

(*c*) *Lydia*, again, is dealt with in a way which would, in all probability, never have moved either Saul or the eunuch. The *affections* in her case were to be won, and so we read, "whose heart the Lord opened" (Acts xvi. 14).

(*d*) The *jailer at Philippi*, on the other hand, is startled into conviction and repentance, for amid tottering walls and a cracking earth, he cries out of a convicted *conscience*, "Sirs, what must I do to be saved?" (Acts xvi. 30, 31).

What deplorable results might have followed, humanly speaking, if the methods adopted in the case of the Philippian jailer had been tried on Lydia. Why, she would probably have died of shock instead of being saved! Neither could we imagine the jailer ever yielding to the appeal of the Word in the way Lydia responded. It is just here where the grace of "tact"

comes in. If we do not possess it, let us put ourselves into God's hands, praying for the soul-winner's "sense" (Phil. i. 9, marginal reading).

See the chapter on "Tact" in *Methods in Soul-winning*, by Henry C. Mabie, D.D., a book which the late Dr. A. T. Pierson regarded "as the best on soul-winning in the English tongue . . . for wisdom, tact, insight, and general qualities this book has no rival."

Also chapter ii., "Tact and Contact," in *Personal Soul-winning*, by Rev. W. Evans, D.D.

The "cost" of being a soul-winner is pointed out in *The Soul-winner*, by C. H. Spurgeon.

For a full treatment of the qualifications of the soul-winner, the reader should consult this book by Spurgeon. Chapters ii. and iii. are devoted to the Godward and Manward qualifications. The outline of the two chapters is given here in tabular form :—

QUALIFICATIONS FOR SOUL-WINNING.

BY C. H. SPURGEON.

GODWARD.	MANWARD.
Holiness of character.	Knowledge.
Spiritual life.	Sincerity.
Humility.	Evident earnestness.
Living faith.	Love.
Earnestness.	Unselfishness.
Simplicity of heart.	Seriousness.
Complete surrender.	Tenderness.

VI

THE SOUL-WINNER'S SUCCESS

"A great many agencies are used in the conversion of a soul, and much humility is needed when we speak of our little service. A Puritan writer has said: 'God never gives any one man a whole soul.' We must be ready to reap the harvest that has been sown by others, and to acknowledge their sowing; we must be equally ready to sow the seed for others to reap. It is a great art to drop a sentence in the midst of a conversation and to pass on without waiting for a response, without demanding an answer, or starting a discussion, just simply trusting the seed. There is much condensed wisdom in the Northern proverb: 'Keep aye stickin' in trees, they will grow while you're sleepin'.' The expert in the quest of souls will often be content to plant the acorn without expecting to see the tree grow."

W. Y. FULLERTON.

VI

1. SUCCESS MAY BE REASONABLY EXPECTED. There are some who contend that it is not the soul-winner's business to look for success, but that he must faithfully labour and be content to leave results with God. Now, while it is true that he calls us to be "faithful" (see Matt. xxiv. 45; Luke xvi. 10; 1 Cor. iv. 2; Rev. ii. 10), and that His "well done" is for the faithful performance of God-given duties (Matt. xxv. 21, 23), it would be a strange thing if He called us to sow seed and forbade us looking for harvest, or to go fishing and expect no catch.

It has been put forth by some that the Lord Jesus Himself was not a successful soul-winner, but the following passages prove otherwise:—Matt. iv. 18–22; ix. 10–13; Luke iv. 43; vii. 36–50; xiii. 34; xv. 1–32; xix. 1–10, 41, 42; John i. 35–51; iii. 1–21; iv. 3–42; vii. 37; ix. 35–38; Acts i. 15.

2. SUCCESS IS PROMISED (Ps. cxxvi. 6), and if the Bible gave us no other promise this one would be enough, but see Dan. xii. 3; Jas. v. 19, 20. Where souls are not being won the reason would appear to be somewhere in ourselves, or in our teaching, or in our circumstances, for He

wills that we should be able to say, "Behold I and the children which God hath given me" (Heb. ii. 13).

While not fretting at the lack of success, it is a good thing to feel dissatisfied if we do not attain it.

Books which Help to Equip.

Spencer's *Pastor's Sketches* is an old book, of which many workers have proved the value. It is a rare work on dealing with individual cases, and full of suggestions.

Individual Work for Individuals, by H. Clay Trumbull.

VII

THE SOUL-WINNER'S MESSAGE

"*Men must be drawn not to us but to the Christ, and to us only that through us they may be drawn to Christ. Those attractions only are legitimate in the preacher that make the Cross attractive and effective. Let us have the Gospel unmixed with human philosophy, poetry, rhetoric and apologetics.*

'*I preached philosophy and men applauded,*
I preached Christ and men repented!'"

A. T. PIERSON.

VII

MR. FRANK T. BULLEN, known, perhaps, best to many as the author of *With Christ at Sea*, was asked on one occasion to what source he owed his power of writing. Mr. Bullen replied: "The source of my style is the Bible. I began reading that earlier than I can remember. I am forty-three years of age, fifteen years of which I spent at sea, climbing up from cabin boy to chief mate, and I have read the Bible through from cover to cover twenty-five times.

"You cannot quote me the first half of any verse but what I will be able to give you the second half. Nothing has taken hold of my heart and soul like the Bible. I used to preach in the open air, and sometimes, when I felt I had no words of my own, I would recite a whole chapter by memory from Isaiah, or Job, or one of the Gospels. The Bible and John Bunyan have really formed my style." Surely soul-winners ought not to be behind our literary experts in their knowledge of the Bible.

The work to which we are called is that of leading men to Christ by the presentation of the message of the Gospel, and whether that message be given to an individual or to a

company, it must be full of Christ from the beginning to the end.

1. IT IS THE MESSAGE OF RECONCILIATION (2 Cor. v. 18, 19).—God's great purpose and plan are that men should be brought into living union with Himself through our Lord and Saviour Jesus Christ, and if that is not done, we may reckon that our most earnest efforts will be branded with failure.

2. From this merges another truth, and that is THE OLD-FASHIONED DOCTRINE OF MAN'S RUIN THROUGH SIN, not in the least fashionable to-day; but, if we are to touch human life, it will require to be revived. Without it we may be sentimental and speculative, but we shall not touch the evil that lies around us.

3. Here follows THE OFFER OF CHRIST AS PRESENTED TO US IN THE GOSPEL.—That is the message at times known as "glad tidings of joy" (Luke i. 19), "the Gospel of God" (Rom. i. 1), "the Gospel of the grace of God" (Acts xx. 24), and this Gospel is "the power of God unto salvation" (Rom. i. 16). It is not likely that the message, when faithfully told, will in every instance be acceptable. It will in some provoke opposition, in others controversy, and, again, antagonism. These varied attitudes of soul have to be met, and the wise worker will be much in prayer that he may know how to gain the object of his quest.

VIII

THE SOUL-WINNER AND HIS BIBLE

"*I will say, he who really wins souls for Jesus, however he wins them, is a wise man.* '*He that winneth souls is wise.*' *I do not ask you how he did it. He sang the Gospel, and you did not like it; but if he won souls, he was wise. Soul-winners have all their own ways; and if they do but win souls they are wise.*"—C. H. SPURGEON.

VIII

DR. GEORGE WILSON, of St. Michael's, Edinburgh, speaking some time ago to a company of Christian workers, said: "The Bible is being crowded out nowadays, but if we are going to help God to redeem the world without that Word of His, and without Christ as He is offered in it, we will fail. The use of the Bible as keyed in the Person of Christ, that is what we want."

A knowledge of the Word of God is of paramount importance in the work of soul-winning, but this knowledge cannot come without painstaking study. That study need not necessarily be *critical*, although in handling the Word of God for purposes of soul-winning it is well to have some knowledge of the interpretation of the Bible, for such study will give an intellectual grip upon the great foundation truths of the Book.

A general knowledge of the Word is, however, necessary. Other information may be valuable, and can be used with good effect, but a knowledge of the Bible is of prime importance. Alas! many intelligent Christians have very little understanding of the general idea, purpose, and arrangement of the Books of the Bible.

To know how to use the Bible is imperative if success in soul-winning is to be attained.

1. In the work of winning souls THE SCRIPTURES MUST BE PRESENTED TO THE SOUL.—M'Cheyne was wont to say, "It is not our comment on the Word that saves, but the Word itself." When Philip sought out Nathanael he said, "We have found Him of whom Moses in the Law and the Prophets did write" (John i. 43, 45). Probably the great majority of unconverted people never read their Bibles at all, or at best as a part of literature which cannot be ignored, and it is therefore necessary to present the Word in all its dignity and power to the soul.

2. The Soul-winner must KNOW HOW TO FIND CHRIST IN THE SCRIPTURES (Acts viii. 30–40).—When Philip was ordered to join himself to the Ethiopian's chariot he found there a man engaged with the prophecy of Isaiah, but without some guide he knew not what he was reading. Philip at once proceeded to expound the fifty-third chapter of the prophecy, and from that Scripture "preached unto him Jesus." This resulted in the Ethiopian's conversion. Read the whole story, it is amazingly fascinating.

It is the same still. The telling of the simple story will save the people. Many have lost

faith in it, and correspondingly power in soul-winning has gone.

3. THE EXAMPLE AND TEACHING OF THE APOSTLES URGE THIS.

(*a*) As occasion demanded they *spake* the Word of God (Acts iv. 31 ; xvi. 32).

(*b*) They went everywhere *preaching* the Word (Acts viii. 4, 25 ; xi. 19 ; xiii. 5, 49 ; xiv. 25 ; xv. 35, 36 ; xvi. 6 ; xvii. 13 ; xviii. 11).

(*c*) It was the Word the people *desired* (Acts xiii. 7, 15, 44).

(*d*) It was the Word which was *received* (Acts ii. 41 ; viii. 14 ; xi. 1 ; xvii. 11).

Upon this " primitive method of evangelism " God graciously set His seal, for we are told, " So mightily grew the Word of God and prevailed " (Acts xix. 20). But for the Bible we should have known nothing about salvation, hence the necessity for making it known if men are to be won to Christ.

4. The Soul-winner MUST HAVE A ROBUST FAITH IN THE POWER OF THE WORD TO SAVE (Rom. i. 16 ; 1 Pet. i. 23 ; John vi. 63 ; Heb. iv. 12 ; Jas. i. 18).—Once let us have hesitation here, then all is lost.

" Cling to the living Word, and let the Gospel of the martyrs, let the Gospel of the Reformers, let the Gospel of the blood-washed multitude before the Throne of God, the Gospel of our Lord Jesus Christ be your Gospel, and none but

that, and it will save you, and make you the means of saving others to the praise of God."

5. The Soul-winner MUST HARBOUR NO DOUBTS AS TO THE DIVINE AUTHORITY AND INSPIRATION OF THE BIBLE.—The student should familiarise himself with the following passages: 2 Tim. iii. 16; Heb. iii. 7; 2 Pet. i. 21. I cannot forbear quoting from Henry Venn, that eminent English Evangelical of the eighteenth century, words which, though old, have a world of meaning for soul-winners still:—

"Once admit the principle that the writers of the Bible could make mistakes, and were not, in all things, guided by the Spirit, and I know not where I am. I see nothing certain, nothing solid, nothing trustworthy in the foundations of my faith. A fog has descended on the Book of God, and enveloped every chapter in uncertainty! Who shall decide when the writers of Scripture made mistakes, and when they did not? How am I to know where inspiration ends and where it begins? What I may think inspired another may think uninspired! The texts that I rest upon may, possibly, have been put in by a slip of the pen! The words and phrases that I love to feed on may, possibly, be weak, earthly expressions, in writing which the author was left to his own private, uninspired mind! The glory is departed from my Bible at this rate! A cold feeling of suspicion and

doubt creeps over me as I read it. I am almost tempted to lay it down in flat despair. A partially-inspired Bible is little better than no Bible at all. Give me the 'plenary verbal theory,' with all its difficulties, rather than this. I accept the difficulties of that theory, and humbly wait for their solution; but while I wait I feel I am standing on a rock."

That is a strong position to take up, but it is one which God honours to the saving of souls.

Dr. A. T. Pierson has said, "The inspiration of Holy Scripture is only another phrase to express its living quality." The Bible is conceived of as a body Divinely inbreathed. It is called "the living oracles" (Acts vii. 38). It is said "to live and abide for ever" (1 Pet. i. 23), and to note its qualities as outlined in Heb. iv. 12 will give us to see the value of its use in soul-winning work. What are these?

(*a*) *The Word of God is said to be "quick."*—"Quick" is the old English word for *alive*; hence we read of the "quick and the dead." The Word of God is alive. We have to deal with a living Book. It possesses an indescribable vitality, which breathes, speaks, pleads, and conquers; and its vitality is such as it can impart to souls, for it is overflowingly alive.

(*b*) It is "*powerful*" or "*active.*" *Energetic* may even be a better rendering.—It has often been noticed when persons are converted that

they almost always attribute it to some text quoted. Just so, the Word of God is powerful to such sacred ends. There is power in it to meet the sin and death of human nature. "About the Gospel, when spoken with the Holy Ghost sent down from heaven, there is the same omnipotence as there was in the Word of God when in the beginning He spoke to the primeval darkness, saying, 'Let there be light and there was light.'"

(*c*) It is "*sharper than any two-edged sword.*" —"Cutting" would be a correct translation. There lived many years ago a remarkable man in Bristol, whom God greatly used to the salvation of souls. He was a member of the notorious "Hell-Fire Club," and was in his day a desperate fellow. After hearing George Whitefield preach, he stood up at the next meeting of his abominable associates, and, with wonderful accuracy, practically delivered Whitefield's sermon as he had heard it, imitating his very tone and manner. In the middle of his exhortation he came to a sudden pause, sat down broken-hearted, and confessed to having become saved by the Gospel which he had despised. There is no sin-killer like the Word of the Lord (see also Eph. vi. 17; Rev. i. 16; ii. 16; xix. 15; Ps. cxlix. 6; Isa. xlix. 2).

(*d*) A further quality is that it is "*piercing.*" —In our dealing with men, the difficulty we

encounter is to get at their hearts, and the only power which can spiritually penetrate the heart of the natural man is the piercing instrument of the Word of God (Ps. xlv. 5). We must not be afraid to trust the weapon when facing the King's enemies.

(*e*) It possesses also a discriminating quality, for it "*divides asunder the soul and spirit, and discerns the thoughts and intents of the heart.*"—Men may *define* the difference between the soul and spirit, but the Word of the Lord alone can *divide* them. That separates between the natural and the spiritual, the carnal and the divine.

"The Word of God talks about the dead and the living, repentant and impenitent, about the believing and the unbelieving, about the called of God and those who still lie in the arms of the wicked. It separates the precious from the vile."

The Word comes not to flatter or soothe with half-truths. "It does not call the flesh spirit," says Saphir, "but condemns it as flesh and enmity against God." "It discerns the thoughts and intents of the heart"—that is to say, it lays bare a man's inmost secrets. It enters into the motives and springs of action, the hidden ambition and self-will, and as a judge both unveils and condemns.

Dr. Torrey has recently written a new book

for the One by One Band, *The Wondrous Joy of Soul-Winning*. It is the result of Dr. Torrey's mature experience and wide knowledge of human need. It will rank as one of the best bits of work Dr. Torrey has ever done for the Church.

We may fittingly conclude with what Dr. Torrey calls "four things about the Bible that everyone should know if he is to be used of God in soul-winning"—

"First, he should know how to use his Bible so as to show others their need of a Saviour.

"Second, he should know how to use his Bible so as to show them that Jesus Christ is just the Saviour they need.

"Third, he should know how to use his Bible so as to show them how to make this Saviour their own Saviour.

"Fourth, he should know how to use his Bible to meet all the difficulties that stand between the inquirer and Jesus Christ."

Fellow-workers in this glorious work of soul-winning, suffer a word of exhortation. Let me urge you to take this Word of God, renew your faith in its power to realise the mission on which it has been sent. Be a spiritual grenadier, and hurl this powerful grenade full at the enemy. Take the Sword of the Spirit, and wield it. It is like the sword of Goliath, which had been laid up in the sanctuary, of which

David said, "There is none like it; give it me." If the Word of the Lord will not pierce, we may be assured our words will not. We can point to many vanquished by this true Jerusalem blade, and I desire no other.

Published simultaneously with this work:

WITH AN INTRODUCTION BY
THE REV. ANDREW MURRAY, D.D.

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